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DISPERSION AND FLIGHT OF THE MISSION-
ARIES AND INDIANS LIVING AT FAIR-
FIELD, CANADA, IN OCTOBER, 1813.

COMPILED BY HENRY A. JACOBSON, A.M.

AFTER the massacre at Gnadenhütten, Ohio, in 1782, had necessitated the immediate removal of the Christian Indians from that part of the country, they and their missionaries spent several years in seeking a new home. First, they went to Northern Ohio, then along the western shores of lakes St. Clair and Huron, again back to Ohio, and finally, in 1792, under the lead of David Zeisberger, to Fairfield, Canada, about eighty miles from the mouth of the river Thames. Here a settlement was founded, whose fame spread in all directions; for the Indians living there were so industrious that the place soon became a flourishing center of trade. By 1798, more than 300 acres of land were under cultivation and the annual sale of corn to the Northwestern Fur Company amounted to 2,000 bushels, about one-third of the total yield of that section; their canoes, baskets and mats found ready sale; nowhere in Canada was better maple sugar to be had; they raised large numbers of cattle for sale (for they preferred venison for their own use); and the white people, who usually desired to live as far as possible from Indian settlements, were very eager to take up land and establish their homes in the vicinity of this mission station. Some of the converts returned to Ohio in 1798; but yet in 1813 the congregation had a total

membership of 155.¹ The missionaries, in 1813, were Christian Frederick Denke and wife, John Schnall and wife, and the single brother Michael Yung.

Christian Henry Denke came to Canada in 1800, in order to establish a mission among the Chippewas; when that undertaking failed of success, he labored first in Ohio, and then as Brother Schnall's assistant at Fairfield.²

John Schnall was born at Bethlehem, May 28, 1754; his parents were Michael (born June 18, 1715, in Germany, and died at Bethlehem, April 24, 1763), and Mary Catharine, m. n. Gemehle, (born September 22, 1722, in Wetteravia, and died at Bethlehem, May 5, 1807). When only one year old, according to the custom of that time, he was placed in the Nursery at Old Nazareth, where he remained for nine years. The next three years he was a scholar at Nazareth Hall. In 1767 he moved to Christian's Spring, where he lived for 24 years, first as farmer and later as miller for that settlement. In 1776 he was also appointed overseer (Aufseher) of the boys, and in 1785 superintendent (Pfleger) of the single brethren at Christian's Spring. In 1791 he was stationed at Gnadenthal as farmer and also as chaplain (Haus-Liturgus). The duties of this latter position necessitated his ordination as a deacon of the Brethren's Church; this rite was administered at Nazareth, March 13, 1791, by Bishop John Ettwein. The certificate of ordination reads as follows:

I do hereby certify with my hand and episcopal seal, to all whom it may concern, That John Schnall, living at Gnadenthal in Northampton County, Pensilvania, in the year of our Lord, one thousand seven hundred and ninety

¹ This included 54 married people, 7 widowers, 10 widows, 2 single sisters, 16 boys and 16 girls above twelve years of age, 18 boys and 26 girls under twelve years of age, besides six persons belonging to the mission families.

² For further details concerning his life see page 6 of this volume.

one, on Sunday, March 13, in a public meeting of the congregation at Nazareth, was ordained a Deacon of the United Brethren's Church, by me one of the Bishops of the said church.

Bethlehem
Sept. 1, 1794.



JOHN ETTWEIN, *Ep. Fr'm.*
manu propria.

The following additional certificate was furnished him in 1801, when he entered the mission service :

This is to certify, by these presents, that the Rev. John Schnall, a native of Bethlehem in Pensilvania, a member of the Brethren's Church, known by the name of Unitas Fratrum, has been ordained a Deacon of the said church, at Nazareth in Pensilvania, the 13th day of March, in the year of our Lord 1791.

And that therefore, he, the said John Schnall. is to enjoy at every occurrence, not only all the priviledges and exemption, due to an ecclesiastical person, and [also] to act suitable to this character, as a Deacon, according to the customs and rights of our Episcopal Church. Under which title I herewith recommend him, to the protection of all magistrates, unto whom these presents shall come.

In witness whereof, I have hereunto set my hand and seal.

Bethlehem in
North Hampton Co.
and State of
Pensilvania
May 28, 1801.



JOHN ETTWEIN,
Episcopus Fratrum
in Pensilvania.

On March 27, 1791, he was married to Margaret Hastings, a single sister who before that time had been in service in the family of Dr. Joseph Otto of Nazareth ; she was born April 19, 1763, at Gracehill, Ireland, and died at Bethlehem, April 7, 1848.³

³ This union was blessed with four daughters : Anna Maria, born January 28, 1796, married Charles Francis Bagge of Salem, died at Bethlehem, November 12, 1861 ; Lisette, born February 21, 1798, died at Bethlehem, April

Brother Schnall was appointed missionary to the Delaware Indians at Fairfield, Canada, in 1801, in place of Brother Senseman, who had died in 1800. He and his wife left Nazareth on June 1, going overland to New York. Several of their Nazareth friends accompanied them as far as the Delaware River, on the road to Hope, N. J.⁴ They reached Fairfield on July 20, where they were warmly greeted by the missionaries and Christian Indians. Soon afterwards, Brother Denke left to commence his labors among the Chippewas near Lake St. Clair. While visiting his colleague on August 3, 1802, Brother Schnall was terribly hurt by the explosion of a cask of powder; nor did he ever entirely recover from the injuries he then received.⁵

Michael Yung was born January 5, 1743, at Engoldshheim, Alsace, Germany, his parents being members of the Reformed Church. When he was but nine weeks old his mother died, whereupon he was placed in the care of an uncle; there he remained for six years, when he returned to his father, who had married again. Two years later, in 1751, his parents emigrated to America, settling at Broadbay in the State of Maine. He lived either here or in the neighboring settlements till his eighteenth year, when he went to Boston to assist his father, who was proprietor of a hotel there. But he soon returned to Broadbay, where he worked as a lumberman. Here he

14, 1802; Johanna Caroline, born July 15, 1800, married John Levering of Lititz, died July 31, 1824; Ann Lisette, born April 26, 1806, married John Christian Jacobson (then teacher in Nazareth Hall), October 26, 1826, died at Bethlehem, June 9, 1883.

⁴ Their further progress was via the Hudson River in a sloop to Albany; by wagon to Schenectady; via the Mohawk River in an open boat to Oswego; on a schooner across Lake Ontario to Niagara; overland to Fort Erie; by schooner across Lake Erie to Sandwich (near Detroit), and, finally, in an open boat to Fairfield, the entire distance being 1,100 miles.

⁵ The detailed account of this accident will be found on page 10 of this volume.

experienced conversion under the preaching of Brother Sölle, and soon after became a member of the Brethren's Church. Before long he expressed a desire to enter the service of this Church, and therefore determined in 1766 to go to Bethlehem with Brother Sölle. But, while preparing lumber for shipment, he was overwhelmed by a pile of logs which rolled on him and was so badly injured in the knee as to be lamed for the rest of his life. The next year, he and Brother Sölle set sail for Philadelphia in company with Bishop Ettwein, who was returning from an official visit at Broadbay. They reached Philadelphia June 18, 1767; a few days later Yung and Sölle set out on foot for Bethlehem, where they arrived on June 24. For the next eleven years he had charge of the large wash-house near the Lehigh. During the Revolutionary War he was often disturbed by the soldiers who from time to time encamped near by, but neither he nor the property in his care suffered any injury at their hands. In 1778 he was appointed cook in the Brethren's House, which position, however, was not at all to his liking. He fulfilled the duties of these subordinate positions so faithfully and efficiently that the Mission Board finally consented to employ him in the active mission work of the Church; in 1780, to his great joy, he was sent to Gnadenhütten, Ohio, to assist Brother Edwards as school teacher. In 1781, he became assistant to Brother Heckewelder at Salem, Ohio; in September of that year, on the same day on which the capture of Gnadenhütten took place, he was taken prisoner by a band of whites and Indians, and, with those captured at Gnadenhütten, compelled to march to Sandusky.⁶ During that Winter the Brethren Zeisberger, Heckewelder, Senseman and Edwards were released; but on the 15th of March, 1782, Brother Yung was taken

⁶ Yung saved Heckewelder's daughter, Maria, from being captured by the Indians, while her father was temporarily absent at Gnadenhütten.

to Detroit. In July of that year, he and 19 Indians who had come to Detroit were permitted to settle 22 miles from that city. In 1783, he returned to Bethlehem, and from 1784 to 1787 served as cook in the single brethren's house at Nazareth; in 1787, he was ordained a Deacon by Bishop De Watteville, and for the next four years labored among the Indians at New Salem, Ohio. In 1792 he assisted the Brethren Zeisberger, Senseman and Edwards in founding the mission at Fairfield, Upper Canada. There he remained for twenty-one years, most of the time teaching in the mission school and preaching to the white settlers in the neighborhood. After Brother Senseman's death, in 1800, he had sole charge of the mission until the arrival of Brother Schnall in 1801. Brother Denke was better educated than his colleagues, but all these servants of the Lord were filled with zealous devotion to work for their Lord to the best of their ability; and they labored together in the most perfect harmony. Officially, Brother Schnall was in charge of the mission.

The news of the declaration of war by the Congress of the United States against England reached Fairfield on July 1, 1812. During the next twelve months, English troops frequently passed through the town and had to be accommodated with food and lodging; for Fairfield was on the main road from Detroit to Quebec. Very often cannonading was heard, sometimes in the direction of Detroit, at other times to the East or Northeast. All this unsettled the Indians and caused them to apprehend an attack, not only from the Americans, but also from the hostile Indians who were roving through the country and freely plundering in all directions. Rumors of the close approach of the American troops caused the Indians, on July 16, 1812, to abandon the town and flee to the woods, where they built huts for themselves. But

after ten days' absence they returned, as the combatants had meanwhile moved farther from the town. After the Americans had landed at Malden and Detroit, the Indians wanted to leave Fairfield; but they were not unanimous in their choice of a secure place of refuge, for while some desired to locate on the west side of Lake Huron, a larger number preferred the shores of Grand River, 100 miles southeast of Fairfield. So they resolved to remain, hoping that the armies would not molest them. On September 10, 1813, the naval battle on Lake Erie took place, and the cannonading was heard at Fairfield. But the news of the defeat of the English fleet did not reach the town until the seventeenth of that month. In this battle most of the English were either captured or killed. As the English land forces could no longer remain in Detroit and Malden (now Amherstburgh), the forts in these towns were evacuated and destroyed. The retreating troops halted on the farm of John Dolson, 24 miles from Fairfield, and the sick were brought to the house of Mr. Sherman, who lived near the town. The Americans landed at Sheldon and advanced along the Thames River. On September 29, Major General Proctor came to Fairfield and took possession of Brother Denke's house for the use of his family. On October 1, the hospital was established in the town, and the church and school-house had to be given up to accommodate the 70 wounded who arrived the next day. It had been their intention to celebrate the Lord's Supper on that day (Saturday), and also to administer the rite of confirmation to three Indian girls whose conduct had met the approval of the missionaries, namely, Bathsheba, Rachel and Salome; but, of course, this plan could not be carried out. Instead of this, all the members of the mission families, not excepting the seven-year-old daughter of Brother Schnall, spent the day in preparing lint or in binding up

the wounds of the unfortunate soldiers. The house of Brother Schnall and the huts of some of the Indians (who were making canoes in the neighboring woods) were already full of fugitives, though many of these passed on through the town to the North and East. It soon became evident that this mission station would be broken up, and therefore it was determined that, as Brother Schnall's health was very poor (he had been at death's door during the preceding Spring), he and his family should move to Bethlehem; Brother Yung's lameness had also become so much worse that he was almost helpless, and could with difficulty perform his duties as school-teacher, and therefore he was to accompany them, although it was feared that he would not survive the journey. Brother and Sister Denke, being in good health, were to flee with the fugitive Indians and try to find a new home for them. On Sunday, October 3, General Proctor informed the brethren that a fort was to be erected eastward of the town, and advised them to abandon the place immediately. This was somewhat of a surprise; the missionaries knew that the Americans exceeded the English in numbers, and therefore they had anticipated that General Proctor would capitulate. On the morning of that day, by request of Brother Denke, the army surgeon removed the wounded from the church, in order that one more service might be held there. Brother Denke preached, closing with a fervent prayer, in which he gave thanks to the Lord for all the blessings they had hitherto enjoyed, and besought His protection during the trials they were about to experience; finally, they all joined in the Lord's Prayer. The next day General Proctor arrived, and announced that he would need all their hay, corn, vegetables, furniture and houses for the use of the English army, but he would pay for all he took. The officers would be quartered in the houses

of the missionaries, and the soldiers would occupy the houses where the Indians lived. The Christian Indians would receive another piece of ground during the continuance of the war, and they would be supplied with food and clothes from the commissary department of the army. Later events prevented him from fulfilling all of these promises. On that day and the next, the Indians fled with their cattle to some woods six miles from the town and camped there; and on the morning of October 5, Sister Denke was sent there in a canoe. A few hours later, the combatants came so near the town that Brother Denke also fled on horseback, only to find that in their fright the Indians had abandoned the camp, and left Sister Denke there alone. She had attempted to follow, but being unable to keep up with them, she had returned. Brother Denke and his wife then fled in a canoe to the nearest house, where their friend, Mr. Fleming, resided. On October 6, Brother Denke was taken prisoner; but the commander of the assailants had formerly been a minister in Kentucky; as soon, therefore, as he learned that his captive was a missionary, he ordered his release.

On October 4, General Proctor's wife and the wounded were hastily moved to Delawaretown. Meanwhile preparations were made for the coming conflict, and two cannons were planted in the town. The battle took place $1\frac{1}{2}$ miles away; Brother Schnall records that the English army consisted of 400 regular troops and 1000 Indian auxiliaries, among whom was the famous chief, Tecumseh.⁷ The English were defeated; General Proctor (with fifteen men) saved himself by flight, while the rest of the regulars surrendered; the Indian auxiliaries fled to the woods. The victorious American cavalry, one thousand in number, with a long train of baggage wagons, entered the town shortly before midnight, and captured a number of army

⁷ The Tecumseh House was built on the site of this battle.

chests which General Proctor had left behind. The single long street of the town was so crowded with horses and wagons that one could scarcely get through. During the entire night, Sister Schnall was kept busy baking bread for the soldiers; they were so famished that they even pounced on the dough before it was put into the oven, and devoured the vegetables they found in the garden.

At first, the military authorities seemed disposed to grant the missionaries undisturbed possession of their personal property. They promised that they would not harm the missionaries, and expressed regret that the Indians had fled, as they had not intended to do them the least injury. Yet Brother Schnall was forced to guide the soldiers to the fields near the town to see if any fugitive Indians were lurking there, and, if so, to bring them back. He heard dogs barking not far off; but the marauders were so busy in securing fodder for their hungry horses that they took no notice of this.⁸ Their actions and language convinced him that if they had known that the Indians were so near, they would have hunted them up.

The next day (October 5), charges were brought against the missionaries that they were secreting some English officers on the premises and had concealed sundry valuables belonging to the English. Assertions that this was not true were not accepted, but all the houses in the village, and especially the garrets of the church and school-house, were searched; even the mattresses were torn open to see if some letters belonging to the enemy were concealed there; all the chests and boxes were overhauled in a vain search for money, valuables, etc. Brother Schnall's sermons were written in German char-

⁸ They carried off for their own use 5 tons of hay and 2000 bushels of corn.

acters ; as the soldiers could not read them, they assumed that they had discovered a mass of cipher correspondence ; and so, in spite of his protests, they tore to pieces all the sermons they found. In the most vehement and peremptory terms they commanded the missionaries to reveal the hiding places of the English officers ; as there were none there, compliance was impossible. Nor could they give any information concerning the whereabouts of the English troops, for Brother Schnall had allowed no one to tell him which of the two roads beyond the town General Proctor had taken on his retreat. A strong guard was placed about the house and no one was permitted to leave it. Already during the previous night the soldiers had begun to plunder the houses and to appropriate whatever they desired. Brother Schnall's little daughter, tired out with the excitement and noise, had fallen asleep ; but, awaking suddenly, she was terrified by the sight of two Indians who were standing aside of her with drawn swords. For her parents sleep was impossible, and they spent what leisure time they had in prayer to God that he would protect them and the many fugitives who were with them. Some time previously, 50 bushels of potatoes and 12 bushels of apples had been hidden in the cellar ; this was all taken, together with six hundredweight of flour, which had been bought not long before for Winter use. In the garden the soldiers found ten bee-hives full of honey ; so eager were they to get the honey that they poured it out of the hives without first killing the bees, which surrounded them in swarms. Not a morsel of food remained for the mission family, when, in the providence of God, Commodore Oliver H. Perry, who had just won the naval battle on Lake Erie, heard of their sad condition. He was born and had passed much of his early life at Newport, Rhode Island ; there he had gained considerable knowledge about the

Brethren's Church and had become much interested in its mission work. When he learned that the missionaries were in such dire straits, he interested himself in their behalf and procured a small portion of food for them from the commissary department of the army. One party of soldiers after another also entered Brother Yung's room and carried off the furniture, piece by piece; they even threatened to burn the house down over his head if he did not soon get out of it. This he could not do, for he was helpless and very ill. He begged them at least not to take away his bedding, so that he might have some protection from the cold. They granted his request, though very unwillingly. That day he had nothing to eat except a small piece of dry bread, which he had saved from the previous day.

While the plundering was going on, General Harrison with his staff entered the town. Brother Schnall immediately waited on him, and requested him to call off the soldier mob, and to allow some compensation for what had been taken from them; Harrison answered, "You may leave the place, but you need look for no compensation." When Brother Schnall wished to speak further, Harrison said, rather brusquely, "he had no time to listen to him."⁹ Commodore Perry heard this conversation, and meeting Brother Schnall afterwards on the street, told him that he was acquainted with the Brethren's Church and took great interest in its missions; he also promised that, although he had officially no authority, being a naval officer, he would endeavor to get a passport for the missionaries, so that they might without molestation be able to leave the town with such personal property as they had saved from the plunderers. He kept

⁹ Brother Cunow had written to Harrison asking him to protect the missionaries and the mission property, if he should reach that place during the war; but the letter did not reach him till he had returned to the States.

his promise, secured the passport, came to see them several times and prevented the soldiers from inflicting further indignities on them. He took especial pains to comfort Brother Schnall's daughter, who was much alarmed by the actions of the turbulent and disorderly soldiers. Amid the many painful experiences of these days, the kind sympathy and considerate courtesy of this Christian gentleman was welcomed by the missionaries as a proof that God had not forgotten them and would yet help them to escape. This brave officer had just won a famous naval victory, and every one was sounding forth his praises; yet he had time and inclination to help the needy and the unfortunate. Incited by his example, several of the army officers and even a few of the soldiers also sympathized with the missionaries in their miserable condition. Through the protection and assistance thus afforded them, they found time to pack up their few belongings. Meanwhile, however, the evil disposed soldiery did not cease to blame them for all the cruelties which the Indians had inflicted on the Americans during the present war. Brother Schnall acknowledged that he knew of these barbarities, but added that he had personally urged these Indians to lay aside their warlike implements; moreover, the Christian Indians were not guilty of such barbarities. It became tiresome to repeat these statements all day without the least benefit; indeed, each denial only aroused further mockery and insult.

About noon Commodore Perry informed them that he would soon be compelled to leave the town and advised them to hasten their departure, for he feared that if they were found there after he had left, they would not get off at all. General Harrison also sent word that they must not delay their flight much longer. Rumors likewise reached them that their houses would soon be set on fire, which caused them to pack up their goods as rapidly as

possible. Luckily their good friend, John Dolson, was in the town, and he lent them his wagon and two horses to transport their effects.¹⁰ While they were loading their few boxes and trunks, orders came that everything should be examined again, to see if some treasonable correspondence might still be found. But not the least thing was discovered in them or in the manuscripts of Brother Schnall, for he had been particularly careful to avoid all reference to politics. From the conversation of the soldiers the missionaries received the impression that this final examination was made merely to find some excuse for destroying the few articles they had saved. But this suspicion was quite incorrect. Then they hastily loaded the wagon again and immediately drove away. When they reached a hill beyond the town, they looked back, and at that instant they saw the flames bursting from the roof of their late home. As they left (at 4 P.M.) Brother Schnall said to Brother Yung, "If our eyes had been opened to-day we would have seen how the holy angels have surrounded us to protect us from harm." He added that even if the town was destroyed, the flames could not burn up the prayers in behalf of this mission which they had offered in the church, the gardens, the fields and the woods, and the Lord would surely in His own good time re-establish His work here. The next day the town was set on fire and totally destroyed, not even the smallest shed being spared.¹¹

¹⁰ John Dolson and his family, besides two other men, had fled to Fairfield; he and these men had at first been taken prisoners; but the next day they were released and allowed to return to their homes.

¹¹ They left behind all their furniture (such as stoves, tables, chairs, closets, spinning wheels), kitchen utensils, garden tools, saws, planes, chisels, hammers, tents, ploughs, scythes, harness, carts, sleighs, cows, pigs, poultry, all worth at a low valuation at least \$800. If they had been given a few days' time, most of these articles could have been sold, even in that unsettled period, and thus several hundred dollars might have been saved for the mission. But everything was either burnt, stolen or destroyed. The

Though the missionaries at the time bitterly complained about General Harrison's severity towards them, yet in later years they perceived that they had but suffered the indignities usually inflicted on supposed enemies in a hostile country.

Brother Denke meanwhile was hiding in the woods some miles distant with many fugitive Indians. As soon as he heard that Fairfield had been reduced to ashes and that his fellow-laborers there had been driven away, being still uncertain in what direction the American army would march, he proceeded still farther eastward on his flight. On the way some hostile Kickapoos and Shawnees robbed them of their spare clothing and most of their other goods. These robber Indians took great delight in strutting about before Brother Denke, wearing the clothes they had stolen. On the 12th, the fugitives reached Delaware-town; some days later they went to Oxford, where their horses and tents were stolen; on the 26th, they arrived at Ancaster, and finally, on the 29th, at Dundas, near Lake Ontario. Their destitution was very great and they had to get all their provisions from York, to which place General Proctor at last ordered them to return. Brother Denke saved the church record, his private diary, most of his translations, and one copy of the Indian hymn-book, but the rest of his books (including his Bible and English hymn-book) were either burnt or

buildings burnt were the church, 36 by 25 feet, a large school-house, 25 by 20 feet, a small school-house occupied by Brother Yung, 12 by 12, the house occupied by Brother Schnall and his family, 20 by 14, with a kitchen attached, 14 by 14, Brother Denke's house, 14 by 14, with a kitchen, 14 by 8, besides a shed, 14 by 9, a storehouse for the safe keeping of provisions, 12 by 12, a smoke-house, stables and sheds for 2 cows, 4 pigs and 25 chickens, 20 Indian dwelling houses, all of hewn logs, and 19 Indian cabins; besides several barns on the farm (of 200 acres) belonging to the mission. According to an inventory made by Brother Schnall in 1814, and certified by Brother Heckewelder to be correct, the value of these buildings was \$8,850. The total loss of every sort amounted to \$10,992.75.

stolen.¹² At a meeting held on October 31, 187 Indians were present.

The other missionaries (Schnall and Yung) found the roads so cut up by the baggage wagons and artillery of the armies that it took them from the evening of the 6th till early on the morning of the 8th to reach John Dolson's farm, only 24 miles from Fairfield. The retreating troops had broken down the bridges, and burnt two saw-mills and two large grist-mills which were filled with grain. The Indian soldiers had plundered the houses of the settlers, killed their cattle and stolen their horses; what the Indians left had been appropriated by the two armies, so that the people were at the point of starvation. Stormy weather detained the missionaries till the 13th, when they set out for Detroit, still traveling in Mr. Dolson's conveyance. They reached this city on the 15th, but discovered to their dismay that every lodging house was filled with fugitives. Finally, they were taken in by a boatman, who gave them the use of one small room in company with still another fugitive family, which they occupied for three days, and for which they had to pay two dollars. They prepared their meals themselves. Then they found a friend of our missions in the town of Sandwich, opposite Detroit, in the person of Mr. Papi, who secured a lodging place for them in that town, and there they remained till the 28th. Rest was absolutely necessary, for Brother Yung was quite sick, and the others were very much fatigued. While he was in Detroit, Brother Schnall had another interview with General Harrison; but the latter told him that he could not expect any compensation for his losses because Fairfield had been the English headquarters. After General Har-

¹² Communication with the United States was entirely cut off, and his letters to the Church authorities at Bethlehem were sent there by way of England.

rison and Commodore Perry had left, General Cass was in command at Detroit. He sympathized very much with the missionaries, told them that he had been at Bethlehem and was personally acquainted with Brother Heckewelder, and finally gave them a passport to help them on their way to Bethlehem. He made many inquiries concerning the Canada mission and was particularly interested in learning what measure of success had attended the efforts of the missionaries to instruct the Christian Indians in religious truth. He encouraged them to forward a petition to the President of the United States, through whose influence some indemnification for their losses might be obtained from Congress.

Amid the general destitution, provisions were scarcely to be obtained; so that it was a double kindness in Mr. Papi frequently to invite them to take dinner with him; and, finally, he gave them a supply of food for their further journey, for which he would accept no remuneration.

Commodore Perry endeavored to secure passage for the missionaries across Lake Erie in one of the vessels which sailed on the 17th from Detroit for Cleveland; but they were all loaded down even to the danger point with soldiers and munitions of war.¹³ So they were compelled

¹³ Under date of January 9, 1814, Brother John G. Cunow, in the name of the Directors of the Society for Propagating the Gospel, wrote as follows to Commodore Perry:

HONORED AND DEAR SIR,

The directors of the Society of the United Brethren, commonly called Moravians, residing in this place, have been informed by the Reverend Mr. John Schnall, late one of our missionaries among the Indians in Upper Canada, who arrived here with his family after a long and troublesome journey on the 30th [of] December last, of the friendly offices and generous protection which you have had the goodness to afford to our missionaries when the settlement of our Christian Indians on Thames River was taken possession of by the army of the United States under the command of General Harrison. Impressed with the most lively sense of gratitude for the numerous proofs of your benevolent disposition towards our missionaries when in distress and danger, the Directors beg leave to present to you their

to cross the lake in an open boat. After a cold and stormy voyage, they reached Cleveland on November 1; a long search for lodgings followed, which they finally found with a poor family, whose small house contained only one room, in which they cooked and slept. The mother was sick with fever, and Sister Schnall at once took on herself the duties of nurse; the Lord blessed her efforts, so that when they left, a week later, the invalid had almost recovered. On November 8, they left Cleveland in a wagon drawn by oxen. The driver had promised to accept no other passengers; but, contrary to the agreement, he crowded in another family, including several children. This was particularly inconvenient for Brother Yung, who was too ill to sit up; and as the wagon was too heavily loaded to proceed comfortably over the rough and muddy roads, Brother and Sister Schnall on several days walked most of the way. On November 13, the driver turned in the wrong direction, and consequently they had to spend the next night in the woods.

The following morning the wagon axle broke, after they had proceeded only a short distance. Another wagon which was following them conveyed the lame Brother Yung to the nearest house, three miles distant; by the next morning the broken wagon had been repaired, and

sincerest and most cordial acknowledgments. May the Lord whose servants you have taken pleasure to protect, be your shield and your exceeding great reward, have you in his holy keeping, and bless you in life, in death and throughout eternity.

Please to accept, dear Sir, this tender of the best wishes of the Directors, whose humble organ I am happy to be on this occasion, and believe me personally to be with sentiments of the most perfect esteem

Honored and dear Sir,
Very respectfully
your obedient humble serv^t

JOHN G. CUNOW.

COMMODORE OLIVER H. PERRY.

they could resume their toilsome journey. Their traveling companions were very quarrelsome, and the missionaries were therefore not sorry when these people had reached their destination, which was Beavertown, 30 miles from Pittsburg. Thereafter, the occupants of the wagon enjoyed more room as well as greater harmony. They traveled in the mail coach from Pittsburg to Lititz. This journey was attended with considerable fatigue; but as soon as the people heard how unfortunate the missionaries had been, they showed much sympathy, and at several inns the weary and sick travelers were entertained free of expense. Brother Yung's health almost gave way from the exposure, for it was often very cold and rainy, especially when they were crossing the mountains. When they were 40 miles from Lititz, he was unfortunate again, for he fell heavily, and the shock so enfeebled him that he was absolutely helpless and had to be assisted like a child. Five days later, on December 11, they reached Lititz, after having spent more than two months in traveling about 800 miles. After a short stay there for rest and recuperation, Brother Schnall proceeded with his family, on December 28, to Bethlehem, where the Church authorities had selected a home for them. Their exposure to cold and rain brought on frequent attacks of fever and other ailments (see Transactions, Vol. 4, p. 154); Brother Schnall was likewise afflicted with swellings over those portions of his body which had been so badly burnt twelve years before. But by degrees the invalids regained their former health, and in the Fall of 1818 accepted a call to labor with Brother Denke at New Fairfield, which had been started in September, 1815, while Brother John G. Cunow was making an official visit to Canada. Brother Cunow found 109 members of the Indian congregation living in rudely constructed huts on the spot where Fairfield had stood two years previously; but, after careful

deliberation, it was decided to transfer the mission to the other side of the river. The town plot was immediately staked off and a small chapel erected which was solemnly dedicated on September 17. Brother Schnall reached New Fairfield on November 10, and labored there until his death, September 7, 1819, at the age of 65. He was just preparing to succeed Brother Abraham Luckenbach at Goshen, Ohio; but now, in the providence of God, Brother Luckenbach succeeded Brother Schnall at New Fairfield, where he continued to labor for 23 years longer. Sister Schnall returned to Bethlehem in care of Brother John Renatus Schmidt, and took up her quarters in the Widows' House, where she resided until her death, April 7, 1848, aged 85 years.

Brother Michael Yung lived at Lititz till his death, December 13, 1826. These thirteen years were spent in great weakness and suffering, but his trust in the Lord remained unshaken, and his only desire was to be released and be at rest with Him who had so wonderfully guided and protected him. The period of his earthly pilgrimage was 83 years, 11 months and 8 days.

On February 10, 1814, Brother J. G. Cunow wrote in the name of the Mission Board at Bethlehem to the President of the United States (James Madison), asking him to assist the Brethren in obtaining some remuneration from Congress for the losses sustained at Fairfield. On the same date he also forwarded a Memorial to the Senate and House of Representatives, in which he gave a brief sketch of the mission work of the *Unitas Fratrum*, maintained the peace-loving character of the Moravian missionaries, and at the same time denied the truth of the statement that a large number of Christian Indians at Fairfield had enlisted in the English army.¹⁴ The committee in

¹⁴ The few who enlisted were intimidated by the powerful chief Tecumseh, who threatened them with death if they continued to remain neutral.

charge of this petition reported that "the evidence showed that the Fairfield Indians had been in sympathy with the opponents of the Americans and that some of them had been in some of the battles on the English side. Of the early and persevering hostility of the Fairfield Indians there can be no doubt." The request for remuneration was not granted, and on March 1, 1814, the petition was laid on the table.

A similar petition was sent some years later to the Canadian authorities, who investigated all the circumstances attending this catastrophe, and finally made an appropriation to cover some of the losses sustained. This was paid in installments, the last of which was delivered in 1836.